

4. Do thou, INDRA, who art all-pervading, be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts,¹ we invoke thee for the acquirement of wealth.³
5. Do thou, INDBA, now and at (all) other times be verily ours: be the bestower of happiness according to our condition: and in this manner, worshipping at dawn,³ and glorifying thee, may we abide in the brilliant and unbounded felicity of thee who art mighty.

SUKTA **XL** (XXXIV);*

Deity, *JRiski*, and metre as before.

1. Many praises, INDRA, are concentrated in thee: from thee abundant commendations diversely proceed :* to thee, formerly and at present, the praises of the sages, their prayers and hymns, vie (in glorifying) INDRA.

¹ *Yudhyanto nemadhitd pritsu*: *nema* is synonymous with *arddka*, a half, or here, some, *katipaydk purushd dhiyanta* *esku*, in those battles, *pritsu*, in which some men are engaged or killed; the first case plural, *nemadhitdj* or, properly, *nema-dhitaya*, being used for the seventh case plural.

³ *Sirarshdtd* is explained *susktu ara.Tiyam dhanam* *tasya sambhajandrtkani*) very precious wealth for the sake of enjoying it, that is, by the spoils of the enemy.

⁵ *Goshatamd* is left unexplained by *Sdyana*, unless he intends to explain it by *varttamd nd bhavema*, may we be present, but this may merely express the *sydma* of the text, may we be, or may we abide: the word is unusual, and the rendering is con. jectural only, one sense of *gosha* being the dawn.

* *Vicha ttrad yanti maxfohdh, ticattak ttotrinam* *matayo m-vidham nirgachchhantii* from thee the praises, or approbations of the praisers variously go forth, is the explanation of *Sdyana*,